1:Lipkind, E-5 (1937) 1948 SP9 Caraja SP9

minutes, then allowed to stand for a while. The resulting fermentation is not allowed to continue long enough to produce an intoxicating drink. This soup, along with a similar soup made of maize, is a daily staple. Manioc and ground maize are also made into cakes, but this is a holiday variation of diet rather than the staff of life as in other regions. The standard methods of cooking meat, fish, and vegetables are boiling, roasting on a spit, roasting on a grate, and roasting in the embers. Occasionally, some vegetables are baked in hot sand. Maize is the only food that is stored. On platform shelves at the top of their rainy-season houses, the *Javahé* pile a supply of maize dried on the cob sufficient to last throughout the dry season.

HOUSES AND VILLAGES

The permanent or rainy-season village is erected on a high bank overlooking the river. One or two rows of houses face the river, and the men's house, about 50 feet (15.2 m.) back, faces down river. All the space between the men's house and the family houses is kept perfectly clean and constitutes the dancing plaza of the village. The surrounding clearing extends only a few yards in all directions. All neighboring forest which must be traversed in hunting or gathering is threaded by well-marked trails. A path leads down from the center of the village to the main port where women, married men, and children bathe, and married men land their canoes. Another path cuts diagonally down from the men's house to the bachelor's port where the young men bathe and visitors to the masked dances land their canoes.

The house is rectangular in ground plan with supported horizontal ridge poles (fig. 18). Saplings are sunk into the ground at the sides and

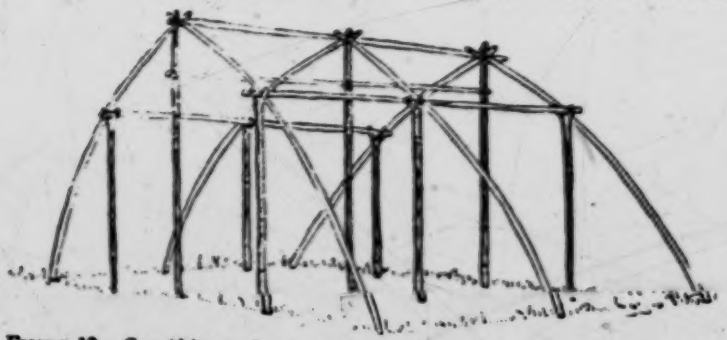

FIGURE 18.—*Carajá* house frame. (Redrawn from Ehrenreich, 1891 b, fig. 3.)

bent over to the ridge pole at the top, where they are firmly tied with bast. Then the whole structure is tightly thatched with successive overlapping layers of palm frond tied to the saplings (pl. 20, *top*). The entrance is a small rectangular opening at the bottom, through which one crawls after

/199 cont./

417 Outside the houses, on the other hand, there are special storage racks (ŏdĕdŭ). They consist of four forked sticks about one and a quarter meters high, which are set up in the form of a square and joined together by two crossbeams and many longitudi-
●[351] nal beams. On these racks lie supplies of all kinds, manioc roots, unused implements and weapons kept on hand, as well as raw materials of all kinds; hung on them are gourds and baskets full
[287] of maize and feathers; the bast aprons of the women are also often hung here to dry (Ill. 24).

[225] For drying the lines used to fish for turtles, special racks made of two long vertical poles joined at the top by a cross-pole are used. The line, hanging far down, is hung on this to dry (Ill. 25).

Ill. 23.
Arrow-stand in the house.

[824] /200/ Fresh gourds are stuck on sticks to dry; near each house one sees groups of such staked gourds. Later, they are preferably stored by tying a whole number together on a stake (Ill. 26a and b).

354 184 Other household equipment is lacking. The hearth is outside the house, in contrast to the Šavajé, among whom it is located in the round structures (see "Food" /see pp. 165 ff./); it was only in the modified houses in Schischá at the end of October that cooking was also done in the house. /Ills. 24 and 25 appear here./

364 House and environs are not very clean; food remains such as fish bones, nut shells, and bones, as well as wood, tools, etc., lie about everywhere. While it is dangerous just to come near the
[136] villages and houses with bare feet, the vast number of flies and other insects that gather in masses on the refuse is an obstacle to remaining outside the houses.

/245 cont./

The eggs are longish and have an odor and taste somewhat resembling train oil. The tartaruga (kŏdūnĭ) and its eggs (kōdūnĭzĭ), on the other hand, are eaten with great relish. /246/ For them, the Indians undertake distant boat journeys up the tributaries of the Araguaya in September to October, the laying period of this turtle, which deposits up to 160 round eggs in a nest. All the sandbanks are investigated and the often numerous nests emptied (on the Tapirapé I found up to four nests on small sandbanks). Thus, they gather quite enormous quantities of eggs. These are eaten either raw or they are cooked and dried in the ashes and then kept for a long time, so that the Indians take them home, eat them later at leisure, or are able to sell them in the Brazilian towns (Santa Maria, Conceição) on trading expeditions, which they undertake in September and October. The turtles themselves are taken by surprise while laying, or in shallow water they are caught with the hands by diving from boats or with iron bottom-tackle. The turtles are brought home alive in great quantities from these expeditions and then eaten or sold. In order to be able to keep them for a longer time, cages are built out of twigs bent together at the top, which are stuck in the sand in a circle, providing shade for them. Here they are tethered and kept until they are consumed (Ill. 6). Small turtles are raised in the villages as a pastime.

Ostrich eggs (nâŭĕkĭĕzĭ) are eaten with great relish. The Indians empty the entire nest and take the eggs home with them in order to eat them cooked there.

Honey (bădĕrhō) is a delicacy of which they are passionately fond. On their boat trips they observe the direction of flight of the wild bees (bēdĭ), designated by them as stingless, until, after a short time, they have discovered their nests high up in the crowns of trees. Quickly the tree is climbed and the nest cut down with the bush knife or ax. The honey is then taken out down below; it is stored in bent pieces of bark or in gourd vessels. Bees nesting in hollow trees are smoked out and the honey is taken out with the hand. The often giant honeycombs are individually sucked out;

226 /251/ or die, come to the surface as a result, and can then be conveniently gathered in. The fence prevents the fish from escaping
[242] into the river. Eating this fish is not harmful to human beings; even drinking the water merely causes a stomach-ache. The
[199] Karajá maintain that they learned this type of fishing, which is carried on especially during the rainy season when the water is muddy, from the Chavánte (see also, however, the fish fence of the Tapirapé /see p. 342 /).

I did not see or hear anything about weirs for small fish (adžuriã), on which Ehrenreich reports, nor of other fishing apparatus.

C. Storage and Preparation of Food.

● 251 The yield from the plantings as well as from hunting and fishing expeditions is usually consumed at once. The hot climate prohibits the laying away of larger supplies; above all, the preservation of meat is completely out of the question because of the lack of salt. In fact, the Indian is forced to go fishing again in the afternoon, since the fish caught in the morning would already be spoiled by suppertime. It is impossible to keep fresh meat for more than a quarter of a day, and even roasted meat is inedible the next day.

[261] Thus, the Indians have to work hard and be constantly concerned about food, especially in the dry season, when the yield from the plantings is always small. To some extent they help themselves with turtles, which, as mentioned above, they keep alive; turtle eggs, cooked and dried, keep for a very long time. But the Indians do not store even plant produce in large quantities; they have supplies for only two or three days in the manioc lying on their supply racks or in the maize kernels in large gourds with a side opening. They also store water in whole gourds.

252 All foods are eaten cooked; only fruits, as well as turtle eggs, are eaten raw; everything else is boiled or roasted.

/254 cont./

252 415 [412] centimeters wide (kõwõ̃), which is worked from a tree trunk with a wall three centimeters thick (Plate 40, Ill. 3). This pounded mass is placed on a sieve resting on a bowl or a pot. As such sieves, dome-shaped or hemispherical basket-sieves (wãlĭlĭšĭ) plaited of stout wickerwork are sometimes used, or flat, round sieve-plates (ŭĭtjŭ õdãmõ̃dĭ; Plate 55, Ills. 2, 3). In Schischá, modern wares are already manufactured sieves with a one-piece wooden edge five centimeters high and fine, patterned bast plaiting, which are made essentially for use by the Brazilians (ŭĭtjou(a); Plate 55, Ill. 4). On these sieves impurities are first picked out by hand, then the sieve is taken in the left hand, and, by a rapid beating on it from above with the right hand, the mass is sieved through it. Larger pieces remaining behind go back into the mortar, are again pounded, and then /255/ sieved again. When sufficient flour has been collected, it is put in the large cooking pot, water from a gourd water-container is poured on it, and the pot is put on the fire.

252 [412] For stirring, long flat wooden spoons (hãlădã̃õ) of tarumá wood are used (Ill. 93).

[251] Ehrenreich reports that the Indians dry this flour in flat pots, in other words, make farinha d'agua, which keeps for a long time, that they leach out the dried mass (puva beero; according to my notes, bãlo) several times and bake thick loaves out of it; that in small pots they make small roasted flat cakes (beiju: ibreʒeko) out of fresh roots. I neither saw nor heard anything about any of this.

Fruits that are still unripe are popularly taken and buried in the sand, where they ripen. Only then are they eaten.

252 263 Of spices only peppers (kãšĭwẽ̃rã: the round-seeded kind) are used. They are grown in the plantings; the pods are pounded and mixed with water, and the roasted fish are dipped in this sauce.

263 [439] Salt (ĭnãtŭ, notàkànà) is lacking; only in Village 6 did they have bitter salt from the salt mine near São José, which was mixed with red earth and which they had bartered for in São José. Their [261] hunger for salt seems to be extremely great; they are constantly begging for this condiment. But it is strange in this connection

/359 cont./

Ill. 194.
Braided tobacco.

of monkey skin (djũlẽnĩ; Pl. 61, Ill. 2). The tobacco pipes (wãlĩõnã) are made of jequitiba fruit; they all bear the groove around the front opening and are colored reddish.

The Savajé seem to keep supplies at home only in small quantities. /360/ On the second day they were already asking me to depart, since they had nothing more to eat. The food for my five Karajá, in addition to whom there appeared four more from Korumaré's village, had depleted their stores; in view of my presence, however, they hesitated to leave the village, so that I was finally obliged to yield to their wishes.

Ill. 195 a-c.
Savajé arrows.
a) Lashing at the point of attachment.
b) Feathering.
c) Wooden-knob tip.

7. Concerning the weapons, there is likewise nothing new to report. The bows (djũhãdẽ) are either undecorated or bear white wrappings, a maize leaf, and a feather tassel, like the Karajá bow (Ill. 110). It is handled in such a way that the left hand grasps the bow in the center, so that the arrow goes between the second and third finger; the second to fifth finger of the right hand draws the bow string; the arrow lies between the second and third finger.

As for arrows (wõhũ), I encountered